PASTORAL LIFE

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A PUBLICATION FOR PRIESTS

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Editorial Statement

PASTORAL LIFE is intended principally as a pastoral aid for priests, and designed to focus attention on the practical problems of their ministry. We cherish the hope of offering matter-of-fact treatments of subjects in the forefront of the pastor-of-souls' mind. We feel this challenging aim is best achievable by welcoming and soliciting original contributions from members of the clergy proximately concerned with such problems. Even though such offerings may occasionally lack in literary consummativeness, they will more than make up for it in vitality and down-to-earth practical realism.

As a matter of general norm, we do not purpose to come to grips with theoretical and abstract phases of dogma, moral or worship. If exceptionally such entries should find their way into these pages, it would be on the assumption that the articles supplement in some definite way the general aims of this bi-monthly.

We confine ourselves to no specific field directly or indirectly concerned with the priest's ministry. We claim no exclusive mission for the issuance of **PASTORAL LIFE**. In many respects it will bear no eminent distinctive feature. In a certain sense it may even seem repetitious, trespassing stampeded ground of more authoritative "Reviews"—which **PASTORAL LIFE** is not. Nevertheless, we endeavor to make it a distinguishable auxiliary in the busy everyday life of the priest.

At the same time, we do not beg your lenience of judgment for ever digressing from our chosen path; nor do we preclude helpful suggestions to bring this periodical more serviceably within the scope of its publication.

We undauntedly, yet cordially, beg your trust in this new venture.

THE EDITOR

The Society of St. Paul

The Press, Radio, Motion Picture and Television are perhaps the most ingenious inventions ever created by man and inspired by God. Almost every human being in every part of the world is influenced at one time or another by these media of communication.

As units of information capable of reaching and influencing large masses of human beings, they present unparalleled potentialities. They can spread truth, good, religion: they can plant the rich seeds of culture, diffuse knowledge, make known the sciences and the arts. Much more, they present the most effective means of spreading and propagating the Gospel.

At the same time, there are no more devastating instruments for spreading every sort of error and heresy, for perverting minds and causing disorder, for skillfully swaying masses of human beings from the paths of grace, truth and light than these media of communication. It is sad that the enemies of God and the Church are the first to develop the vast possibilities of the Press, the Radio, the Motion Picture, and of late, Television. Indeed, one of the tragedies of our day is that these powerful vehicles of thought and learning are used more by the children of darkness to spread their evil than by the children of light to spread their truth.

It was these thoughts that spurred the formation of the SOCIETY OF ST. PAUL and the grouping together of dedicated men who would labor in making the modern media work for God's glory and the good of souls.

That this timely apostolate fills a definite need of the day cannot be denied, particularly when one realizes how much spiritual havoc is wrought by these potent but often misused channels of information.

The members of the SOCIETY OF ST. PAUL are Priests and Brothers. They receive their religious and scholastic training, along with particular preparation for their future apostolate, in the seminaries, novitiates and other houses of formation of the Society. Each member binds himself by the simple vows of religion, namely, poverty, chastity and obedience, to (1) secure his own personal sanctification and (2) work for the salvation and good of other souls through the modern media of communication.

HOUSES OF THE SOCIETY OF ST. PAUL — U. S. A.

STATEN ISLAND, N. Y. — This is the training house for the Lay Brothers who specialize in the varied technical aspects of printing and circulation. At present it is also the Film and International Library center of the Society. Books, parish bulletins, "The Word of God", as well as "Pastoral Life" are published here. Many other young men are urgently needed for this unique phase of the Church's work.

CANFIELD, OHIO (St. Paul Monastery). — The College and Philosophy departments located here afford complete and adequate preparation for the holy priesthood, while developing the specific skills consonant with the contemporary mission of the Congregation: to diseminate the teachings of Christ by the most modern means. "The Catholic Home Messenger", our national family monthly (circulation 150.000) is edited and published here.

DERBY, N. Y. (Queen of Apostles Seminary). — This is the most recent foundation of the Society of St. Paul in its twenty years or so of American history. The Juniorate and preparatory Seminary includes the regular four-year high school course, with particular emphasis on developing adolescent interests in the diverse yet related fields of journalism and communications.

ST. PAUL FILMS

Rental Film Library

FOR CHURCHES — SCHOOLS — INSTITUTIONS

While the Society of St. Paul has primarily concentrated in establishing its Press and Publishing Divisions in its foundations throughout the world, three years ago it entered the motion picture apostolate by producing in its own studios in Rome several professional films.

In September of 1951 a film department of the Society of St. Paul, under the name of ST. PAUL FILMS, was formed in the United States. The work of organizing this latest activity has progressed steadily and has already achieved some notable success.

Besides making available relatively new 16mm.-sound films produced in this country within the last three years or so, a film exchange service is in view to introduce foreign film selections of a religious and catechetical nature.

Right now ST. PAUL FILMS has a classification of about 100 titles in widely differentiated categories.

Specially prepared program-selections are available to schools, churches, and religious institutions.

In line with the general purpose of its apostolate, ST. PAUL FILMS intends to draw from all available sources to present a diversified catalog of popular and quality films suitable to all levels of audiences.

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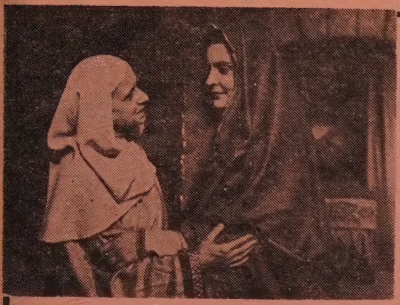

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PRINCIPLES OF MEDICAL ETHICS

By John P. Kenny, O. P.

A detailed handbook of moral theology treating in detail the many problems arising in marriage and mid-twentieth-century living. In his treatment of the principle of the double effect, artifical insemination, periodic continence (rhythm), organic transplantation, the administration and use of drugs, hypnotism, direct and indirect abortion, and the latest findings on painless childbirth, Father Kenny evinces a sound understanding of all the medico-moral problems under discussion today. $3.25

Catholic Radio Work in Japan

In accordance with its purpose of spreading truth in the quickest and most efficacious way possible, the Pious Society of St. Paul, founded by Very Rev. James J. Alberione in 1914, petitioned the Japanese Communication Ministry in 1948 for the erection of the St. Paul Catholic Radio Corporation. Plans included a central radio station in Tokyo, and subsidiary stations in the most important centers of the country. On June 9, 1949 — the year commemorating the fourth centenary of St. Francis Xavier's arrival in Japan — the laying of the cornerstone took place. The 7-floor structure which houses St. Paul Tokyo Radio Station was completed May 25, 1950.

The St. Paul Tokyo Radio station has a sending power of 10kw.; its programs are transmitted from the center of the city by short wave, beamed to the diffusion setup erected outside the city, and thence diffused within a radius of 100km. in the Tokyo zone. This area, the Kanto district, has a population of some 15.000.000 inhabitants, possessing roughly 3,000,000 receiving sets. The following cities will eventually be served by subsidiary stations: Osaka, Fukuoka, Hiroshima, Sapporo, Niigata, Sendai, Nagoya, Kochi, Kagoshima and Nagasaki.

The Catholic Radio in Tokyo includes uninterrupted programs

continuing 17 hours a day and consisting of: news, music, talks, Catechetical instructions, dramas, etc. While direct religious propaganda is forbidden by the government, the aim of the apostolate will be realized through the diffusion of the Christian philosophy of life.

The importance of Catholic radio in spreading the Kingdom of Christ in Japan cannot be overestimated. It is a powerful means of dispelling the erroneous opinion of the average Japaness, who generally believes the Church to be a self-contained sect, into which it is extremely difficult to enter because of severe moral laws and rites which are beyond his comprehension.

The financial burden of Catholic radio work in Japan is borne entirely by the Pious Society of St. Paul. While the net income from radio advertising covers part of the cost of operation, contributions from Catholics the world over will in the main keep Catholic radio activity in Japan alive.

(*From National Catholic Almanac*)

●

ED.'s NOTE: Now that a radio network is underway, after a long-drawn-out struggle with the Communists and the Government for permission, the SPBC is planning a TV operation which will be launched in less than a year. Meanwhile Fr. Marcellino is earnestly working for the establishment of a chain of Catholic supervised moving picture theaters in Tokyo and other important cities.

OF SACRAMENTS AND SACRIFICE

by Rev. Clifford Howell, S.J.

This outstanding work originally appeared as a series of articles in **Worship**. Father Howell's purpose was to give a clear and simple exposition of the basic truths involved and to make these truths appealing and spiritually exciting. The author furnishes also fourteen illustrations and a set of DISCUSSION QUESTIONS for each chapter. These will be found very helpful for Catholic Action cells, discussion groups, class purposes, or just plain, private thinking.

MY PANTS WHEN I DIE

by Joseph A. Breig

Calling upon the many episodes — amusing, tragic, exciting — which an active, enthusiastic group of seven can produce, Joe Breig recounts the story of "God, the family, and me". Here is a typical American Catholic family, pictured with the love and understanding— and necessary sense of humor— which gives it a genuine unity, a directed energy, a sparkling, grace-filled existence. Joe Breig is well known in Catholic literary circles for his books and stories which have appeared in every important Catholic magazine. **$2.25**

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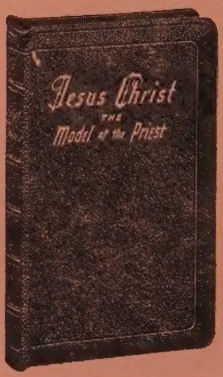

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PASTORAL LIFE

VOL. 1, No. 1 January - February, 1953

Forty Converts Testify

John A. O'Brien, Ph. D.
The University of Notre Dame

AT A MEETING of the priests of the Outdoor Apostolate at Winchester, Tennessee, in April 1951, the request was voiced by many of these street preachers for a book of convert stories, featuring the so-called "little fry". Said one of the priests in the open forum following an address by the writer:

"There are volumes such as, **The Road to Damascus** and **Where I Found Christ**, telling of the conversions of noted writers, scientists, professors, artists and other intellectuals. But the people to whom we are talking on the street-corners are farmers, miners, grocery clerks, garage mechanics, Woolworth 5c and 10c salesgirls and housewives. We need a book which will tell of the conversion of such people. Can you provide one for us?"

The request reflected a widespread feeling that such a book was urgently needed to help bring apologetics down to earth, to show what are the credentials which pull the strings of assent in the minds of simple folk in the ordinary walks of life. We had already recognized the need for such a symposium and were happy to be able to assure the priests in attendance that the volume was already well under way. It has just come off the press of Our Sunday Visitor

FATHER O'BRIEN continues his projected series on the convert apostolate and discusses his new book, *Paths to Christ*, in which "about forty people tell in a simple, forthright manner how they came to enter the Catholic Church."

and is entitled **Paths to Christ,** available in both cloth and paper covers.

About forty people tell in a simple, forthright manner how they came to enter the Catholic Church. Virtually every inquirer will find in the volume the story of some person who had substantially his same difficulties and how they were cleared up to his complete satisfaction. The book should prove, therefore, a valuable supplement to any manual of instruction.

A copy placed in the hands of each instructee will show him that others like himself had the courage to break away from the moorings of the past when they discovered that the Catholic Church is the one true Church. Since example is infectious and is often needed to secure action when once the reason is convinced, the volume will help many to take the final logical step when the instruction is completed, namely, enter the Church as loyal sons and daughters of Christ. It will be well for the instructor to refer occasionally to such conversions and to show how the credentials of the Church have brought conviction to men and women in all ages and in all walks of life.

Focus on Two Points

In analyzing the testimony of the forty truth seekers in **Paths to Christ,** it will be well for us as priests and instructors of converts to focus our attention upon two simple points:

1. What circumstance or factor first aroused the individual's interest and caused him to investigate the claims of the Catholic Church to be the one true Church of Jesus Christ on earth?

2. What was the credential, signpost or line of reasoning which convinced the various individuals that the Catholic Church is not only unique and different from all the creeds in Christendom but that it is also the one Church commissioned by Christ to guide all men to their eternal home in Heaven?

In seeking to answer the first question we find a great variety of circumstances which attracted their attention to the Catholic Church. These range from attendance at a Novena, Mass, Benediction, Mission, a casual visit to a Catholic Church when no service was taking place, a book, an advertisement, a stray copy of a Catholic magazine, a close-up of the life of the Religious in a Catholic orphanage, the deep reverence of Catholics in attendance at services, the kindness of a priest in visiting the individual during his illness, to the chance remark made to a couple in a non-Catholic church.

With one it was the sight of virtually an entire congregation receiving Holy Communion at a

Christmas midnight Mass; with another it was a close-up of the life of the Sisters and the students at a Convent boarding school. The striking answer to prayer as shown in the recovery of a sick boy, the writings of St. Thomas and the Fathers of the Church, the seriousness with which Catholics take their religious duties, particularly the fidelity with which they attend Mass on Sunday, and the labor Encyclicals of the popes enlisted the interest of others.

Good Example

Still more were attracted by the marvelous unity of Catholics in faith and practice, by the remarkable universality of the Church—existing in all lands and in all the centuries from the days of Christ down to the present, by the holiness of so many of her members and the loftiness of her ethical ideals and counsels of perfections, by her Apostolicity, and her infallible teaching authority. More influential, however, than any other single factor in arousing interest in the Church was the good example of a Catholic friend, sweetheart, wife or husband.

Christ indicated that such would be the case when He entrusted to the Apostles and disciples the mighty task of carrying the deposit of divine truth to all the nations of the world. From that day to the present men have been the chief agents in spreading a knowledge of His saving truths and in channeling His divine grace to mankind. Such they will continue to be until the crack of doom.

All the foregoing circumstances, factors and agencies served as instruments in the enlistment of attention and interest in the Church of Christ. Other truth seekers may likewise find these instrumentalities of similar help. Those who humbly undertake to lend a hand to such pilgrims might well press such agencies into service. Fortunate indeed is the searcher for truth who has a friend among the inhabitants of the city of God: such a friend is familiar with the trail and can save his companion many needless detours and much groping in the dark.

Even such a mighty plunger as Elmer Oliphant, an All-American football player, had his wife and mother-in-law to run interference for him on his march to the goal. That their assistance was most valuable, "Ollie" would doubtless be the first to acknowledge.

Bloy's Greatest Joy

It was Leon Bloy who interested the French philosopher, Jacques Maritain, and his wife, Raissa, in the Faith by introducing them to the lives of the saints and the mystics, and this at a time when both were virtual agnostics. Later he was their godfather when they

were baptized. How thrilled he was with joy and rapture over the fact that he had been privileged to help them find God and His Church is evident from an entry in his diary. "It is something to think", he wrote, "that when I die I shall leave, kneeling beside me and weeping from love, people who knew nothing of such an attitude (of faith) before they met me." It was the greatest joy in his life: such too can it be for any person who leads another to Christ.

Holy Scripture abounds in promises of divine rewards for those who help others in their search for God. "They who instruct others into justice", says the Book of Daniel, "will shine as the stars for all eternity." St. James echoes the same truth, saying: "He who causes a sinner to be converted from the error of his ways, shall save his soul from death and shall cover a multitude of sins." The climax of all such promises is reached in the words of Christ Himself: "Everyone therefore that shall confess me before men, I will also confess before my Father who is in Heaven."

On every side are people who are groping for Christ and who would welcome a helping hand in finding Him. On the basis of thousands of letters from people in all the States of the Union and even from foreign countries, Father L. J. Fallon, C.M., Director of the Home Study Service, says: "The mission field to which you are called is all around you—the druggist on the corner, the boy you met last week at a dance, the woman who shared a table with you at lunch, the man waiting with you in the barber shop, that new family next door. Won't you sow the seeds of Faith and let us cultivate them?" A willingness to share the faith with others is the authentic mark of Christ's disciple, as is evidenced in the words of the divine Master, "Come ye after me and I will make you to be fishers of men."

A Walking Book

Now as in the days of the Apostles a good Catholic is an eloquent and convincing witness for the Faith. He is a walking book of apologetics, a beacon light for groping feet. More valuable is he than a ton of verbal arguments and a vast library of dialetical literature.

"By this", said Christ, "shall all men know that you are my disciples that you have love, one for another." A little band of Apostles and disciples, for the most part untutored in human learning, went forth and conquered the world for Christ. Their greatest weapon was their own example. "See," exclaimed the pagans in astonishment and awe, "How these Christians love one another."

More souls will be won for

Christ when His followers live more Christlike lives. Goodness, justice, righteousness, mercy, kindness and a love that embraces even our enemies are the nets which will gather the most copious draft of souls. Those nets now, as when Christ cast them out into the sea, will be filled even to the overflowing.

Not all the truth seekers encountered exemplary Catholics; some were delayed in their pilgrimage because a Catholic disedified them or made no effort to help them. Many report they would have entered the Church much sooner if a Catholic friend or acquaintance had given them some inkling of the beauty of the Catholic religion and its capacity to satisfy the mind and fill the heart with peace and happiness.

It will be well for inquirers to remember that in Christ's great family of more than 400,000,000 members some are weak and halting, but that all who live up to their Faith are not only good neighbors but also virtuous, upright, holy men and women who reflect the goodness and the love of our divine Redeemer. The measure of their sanctity is the fidelity with which they measure up to the lofty ethical standards of their religion. It is the Church's high moral code which, as John Faragher reports, constitutes the greatest spiritual challenge to man.

Church's Holiness

Hence while the inquirer may occasionally be delayed in his march toward Christ's Church by an unrepresentative member, he will be immensely aided if he penetrates to a knowledge of the Church's ethical teachings and finds they are none other than those of Christ Himself. He will discover also that untold millions of her members strive honestly to put them into practice in their daily lives. Now, as in all the ages, the Church is the mother of sanctity and nowhere else on earth will be found such a high degree of unselfish devotion, heroic sacrifice and unblemished purity of life. Gladys Baker who spent much of her life in the study of various religious testifies that in the Catholic Church she found the highest spirituality.

The point we make in the discussion of the circumstances or factors arousing an interest in the Church is simply this: Attendance at Catholic services, a visit to a Catholic Church to pray and meditate, a Catholic book, pamphlet, magazine, a close-up of the life of Religious in a boarding school, orphanage, or convent, a study of the labor Encyclicals of the popes and especially contact with Catholics who take their religion seriously have all proved instrumental in awakening interest in Christ's Church. If they have served these

pilgrims, might they not also serve others groping for the light?

True, the operation of divine grace is shrouded in mystery. But among the myriad keys which open that storehouse of divine help are evidently the ones just enumerated. God channels His grace through many agencies and the searcher for the truth will wish to neglect no means which may lead him to the light.

Now for point two. What was the signpost, credential or line of reasoning which convinced the truth seekers of the divine character of the Catholic religion? There was a great variety. Prominent among these were the four marks which Christ stamped upon His Church to distinguish her from all those established by men: unity, sanctity, Catholicity and Apostolicity. Many of the pilgrims testify to the powerful attraction exercised upon them by the Church's marvelous unity. In contrast to the hundreds of bickering sects, all disagreeing and contradicting one another in essential doctrines, stands the Catholic Church with her 431,000,000 members, all professing the same faith, united in the same worship and acknowledging the same spiritual head.

Christ's Prayer

So insistent was Christ upon unity of faith among His followers, that He made it the special object of His prayer on the very eve of His passion. "Holy Father," he prayed, "keep them in thy name whom thou hast given me; that they may be one, as we also are." To make it clear that He intended this unity not only for His Apostles but for all the countless multitudes who in the ages yet to come would believe in Him, Christ added the significant words: "Not for them only (the Apostles) do I pray, but for them also who through their word shall believe in me; that they also may be one in us; that the world may believe that thou hast sent me."

Reflecting this solicitude of the divine Master, St. Paul declared: "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, **one faith,** one baptism, one God and Father of all." With the mark of unity stamped so clearly upon the Church of Christ, no wonder is it that so many truth seekers found this to be the signpost and the credential which drew them so powerfully to Christ's true Church.

The mark of holiness was the credential which convinced others. Examination showed them that the Church is holy because her Founder, Jesus Christ, is holy, her doctrines are holy and so many of her children are holy in an eminent degree. Any close-up of the life of her Religious reveals a degree of sacrifice, devotion and sanctity

of which the world scarcely dreams.

The mark of Catholicity was the signpost which brought other pilgrims into the fold. The Church is Catholic in the sense that she is universal—existing in all the centuries since the time of Christ and among all nations and teaching all the truths of Christ. Powerful indeed is that credential to persons who realize that Christ's solicitude and love extends to all mankind and that His Church cannot therefore be limited to any one race or nation.

Three Basic Truths

Equally impressive is the mark of Apostolicity. The Church is Apostolic because she was first propagated by the Apostles (whose successors are the bishops), because she teaches the same doctrines as those taught by the Apostles, and because she has been governed by pontiffs who trace their spiritual lineage in unbroken succession to Peter, the first pope of Christ's Church. The long list of those 261 popes with the dates of their reign constitute the title deed to the Church's Apostolicity. No wonder it is that this mark convinced so many that the Catholic Church is indeed the one true Church of Christ.

In addition to discovering these specific attributes of the Church every truth seeker came in one way or another to discover three fundamental and all important truths:

1. Jesus Christ is God.
2. Christ founded a Church and clothed it with authority to preach, teach and govern in His name.
3. The Church which Christ founded is the Catholic Church.

This is the triple-barrelled truth which dissipates all doubt and leads to absolute certainty that if there exists anywhere on the earth today the true Church of Christ, it is, and can only be, the Catholic Church. When these truths are presented in clear and simple language they exercise, as these forty converts testify, a convincing power that is virtually irresistible. Supplementing the persuasive power of truth is the gentle yet strong pull of divine grace. This prompts the truth seeker to translate his intellectual conviction into action and enter the Church of the living God. There he becomes a member of Christ's Mystical Body and is nourished with the divine life which helps him so powerfully in achieving his supernatural destiny in the kingdom of God.

Pastoral Considerations

A LETTER

TAKE a trip with me through France. Not in the great cities —Paris, Lyons, Toulouse—where there is much paganism, as there is of a living and militant Christianity; but in the country-towns. For example, along the Marne.

That's exactly where I am now, on the Upper Marne, substituting for a young priest on sick leave and tending all alone to the spiritual ministry of three separate parishes. They are not big,—perhaps a little more than 1000 souls altogether—but they are several miles apart. Near by there are pastors with four, five, and up to seven parishes. One or two priests are found in the larger districts.

Sunday is discouraging; no kind of congregation to talk about. Just one Mass for every parish, attended by fourteen or twenty percent of the parishioners, mostly women.

The faithful are quite devout at Mass, as are the young servers. But one naturally thinks of the many absent ones: workingmen, women about their housework as if there were no Lord's day; younger people who consider Sunday just a day of rest and nothing else. In the afternoon the same few women come to church along with some children. There is Rosary, Benediction, and no religious instruction.

All around there is an evident indifference that seems to omen disastrous consequences. Children never hear God mentioned in school. Youngsters of fifteen already begin to imitate the menfolk by not going to church. When

they present themselves for marriage they no longer know the bare rudiments of the Faith. The brief pre-marital instruction is practically useless.

Hence, little faith and no religious practice on the part of parents. No christian education in the lay schools; not even in the private institutions once manned completely by Sisters. A priest is either lost in his expansive territory, or cares for thousands of souls if he is centrally located. This is the sad situation today.

A while back I was asked to baptize a two-year-old child. The godmother had no head-covering whatever and was indelicately dressed, to say the least. The godfather had completely forgotten the Creed and the Our Father. The father of the child was not even present. A vivacious little chap watched my every motion wide-eyed during the ceremony. I later found out he didn't yet know how to make the Sign of the Cross.

Of course, you will find fervent and practicing Catholics, too. In general, the priests are hard-working and employ exemplary missionary zeal in order to form vital Christian cells among families, workingmen, and intellectual circles. Such a conquering spirit is quite promising for the future, provided priestly vocations do not come to lack more seriously.

There are other parts of France where the masses are still Christian and devoted to their religious duties, but there you will find enough priests to care for parishes and schools and to direct activities. There is also a fair supply of Sisters, helpful lay souls, and militant Catholic Actionists.

Now, as never before, I have come to realize what the presence and work of the priest means among the people. And I pray incessantly to the Good Shepherd that they never be found lacking, especially where they are needed most, for fear of lamentable consequences.

—**A. S.**

August 1952, *Vieville, Haute Marne*

A WISH AND PRAYER

To a newly consecrated bishop: May your bishopric be—in your own soul; in God's Church, His kingdom on earth; and in the glory of His kingdom in Heaven—the fullest of the fullness of Christ's Holy Priesthood.

HELP WANTED!

Leo J. Trese

COULD it be that we priests are too good—too good for our own good? If we were, as a class, notoriously slothful, or bibulous, or covetous, or carnal, we might in time respond to God's grace and in great self-disgust, individually and corporately send up a "Miseremini nobis Deus." The impetus of our conversion might carry us to the heights of a Magdalen or an Augustine.

As it is, we priests are, on the whole, genuinely hard-working men; we are decently sober, reasonably generous, and (considering the contemporary scene) remarkably chaste. We don't take any particular pride in the fact; we would be the first to say, "It's the least that can be expected of us". But it does, I think, tend to make us self-complacent; to develop a "good enough" mentality; and to make us content with spiritual mediocrity.

It is a state of mind and soul that is (God grant!) considerably above the level of tepidity; and yet it is a far cry from the urgent hunger for increasing holiness, that befits our state of perfection.

It is an attitude that has two unfortunate effects upon our work. First of all it mutes the terrific dynamism of the Gospel as we preach it. We issue no ringing challenge to our people to give their best for Christ; we do not convince them that nothing less than their best will do. There are deep wells of generosity in so many well-disposed hearts, and we do

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Father Trese is widely known for his book *Vessel of Clay*, as well as for his many contributions on diverse aspects of the priest's contemplative and active life.

not tap them. We are inclined to ask too little of our people. Attendance at Sunday Mass, monthly (or at most weekly) Holy Communion, fidelity in marriage and chastity in courtship, truthfulness, honesty, and a modicum of penance during Lent.

Perhaps during Forty Hours there is a talk on the advantages of daily Mass and Communion; but it is not too hopeful, not too emphatic, and there seldom is any follow-up. As for such things as daily mental prayer, daily spiritual reading (we are happy if we can just keep trash out of their homes), a spirit of Christian poverty, a keen sense of responsibility for one's neighbors, the obligation to be **witnesses** for Christ; these are some of the topics which we touch feebly, if at all.

We all have heard, probably in our first seminary retreat, that "if a priest is holy, his people will be good; if a priest is good, his people will be mediocre; and if a priest is mediocre, his people will be lax". I don't know who first said that, but it does seem evident that if we are not eternally dissatisfied with ourselves, we shall have little success in destroying the self-satisfaction of our people. Really it is dynamite, this Word of God which we handle — if only we had the fire within us to ignite the fuse.

Another way in which our work seems to suffer from our own self-tolerance (and I shall be the first to grant that there are exceptions to everything I say), is through the lack of a missionary spirit in our parishes. If someone asks us how many families we have in our parish, we shall tell them five hundred, or a thousand, or whatever the number of Catholic families may happen to be. It doesn't occur to us to say, "I've got eight thousand families in my parish; a thousand of them are Catholics". And yet the heretics and the infidels are souls for whom Christ died, souls whom He wants just as much as He wants mine; and they are no one else's responsibility but mine, the pastor's. I should be much more concerned with ways and means of getting them into the fold, than with ways and means of getting a better attendance at Holy Name meetings — or even at novena devotions. But somehow I just can't seem to develop that point of view; and so of course I can't impart an apostolic mentality to my Mass-going faithful.

What we need — and I say it humbly, as one who sits on the mourners bench — what we need is to be holier priests. And that is a problem: how to combine a deeper spiritual life with the demanding activities of the modern parish; how to balance the labor with prayer; how to manage a minimum of contemplation in the crowded schedule of the parish priest.

We are up late; it may be an usher's meeting or an Altar Society card party or a heavy evening of instructions. It is all very well to talk about morning meditation, but nature just will not be denied. All day we are on the go — and I don't think that anyone but a priest realizes how full a priest's day can be. We may have a few minutes free just before dinner, but it is much easier to drop into a chair in the living room and pick up the newspaper, than it is to step over to the church, or to go up to our own room for a few minutes of meditative reading. And if we are lucky enough to finish our day's duties at a reasonably early hour of the night, we feel too fagged for anything more than some desultory conversation with the pastor or the curate; and if there's no other priest around, there is a boxing match on television. (As though we weren't already having enough trouble with human nature, someone had to invent TV!).

We don't deny the truth of anything that was taught us in the seminary: the importance of meditation, and spiritual reading, and visit to the Blessed Sacrament, and devout recitation of the Office. But many a busy priest, up against the hard realities of parish life, would now say to his former spiritual director, if he happened to meet him, "You tell me, Father, how I can do it!"

Well, examining my own conscience, I find that I always manage to "do it" for a few days at least, after the annual retreat. And that leads me to wonder whether perhaps a more frequent refresher of our drooping spirits, might not be the answer to our problem, our problem of holiness amid harassment. If I may presume to consider myself an average priest, I would say that a monthly day of recollection would be a big start towards the goal at which I know I must aim; a monthly day of recollection which I would be obliged, by direction of my Ordinary, to attend.

In many dioceses, there already are periodic days of recollection for the clergy, many of them monthly. But they suffer from two handicaps: they are voluntary, and they are too brief. It might seem at first glance that a day of recollection ought, by its nature, to be voluntary. Ideally that is so, but in practice what happens? When I get the notice, I jot the date down on my calendar, and say, "I'll try to go". As the day approaches, a schedule-conflict develops; something else is going to demand my attention on that day; and after all, I don't **have** to make that day of recollection. Especially if a parochial or diocesan matter threatens conflict, I feel that duty comes first. If the day of recollection happens to fall on my "day off", I am reluctant to surrender

my one break in the week's routine, in order to take on still harder task of a whole day of prayer; and if I am an assistant, I am equally reluctant to ask the pastor for an extra day for my personal devotion. So the day of recollection finds maybe five percent of the priests of the diocese in attendance — the five percent who will **not** be deterred by the obstacles that Satan probably has tried to throw in their path too.

That is why I should like a monthly day of recollection which the Ordinary would impose as an official and required duty of my priestly life. Then I should mark it on my calendar, and I should see to it that nothing else interfered. It would not count as my "day off", and there would be no room for vacillation as to where my duty lay.

In such a case of course there would have to be several days of recollection scheduled for each month; in some of the larger dioceses, almost every weekday would find the exercises in progress. This would serve the double purpose of preventing any one group from becoming so large as to destroy the corporate seriousness which is found in a small group of retreatants; and at the same time would avoid the necessity of denuding the diocese of too many priests on any one day. Each priest would have his assigned day: the first Monday or the second Wednesday or the third Tuesday as the case might be.

And with the whole day assigned for that particular purpose, it would be possible to make it a real day of recollection and not, as is usually the case with present voluntary days, a mere five hours (11:00 AM to 4:00 PM) too tightly crammed for real effectiveness. A priest would say an early Mass at home, and be at the retreat house for the first conference by nine or nine-thirty o'clock. After a full day of silence with ample time to digest the meditations, quiet would end with the supper bell, and fraternal fellowship would reign at the evening meal — afterwards for any who might care to linger.

While I have no right to speak for others, it seems to me that a day like that would go far to keep our often-made and often-broken resolutions in force. Daily meditation and examen, daily Visit and spiritual reading; they are so necessary; and yet in our human weakness they are so difficult to defend against the encroachments of modern life. Perhaps, given a monthly renewal, we might more easily develop the full capacity of our zeal; we might develop the breath of vision and the greatness of heart that would make apostles of our present flock, and bring more of our unchurched parishoners into the fold.

Examen Status for Annual Retreat

OR FOR DAY OF RECOLLECTION

1) My advance in **appreciation of the Holy Sacrifice of the Mass:** a) Preparation. b) Thanksgiving. c) Reverence and exactness in offering Mass. d) Meditation and reading on the Mass.
2) My advance in better **habits of prayer:** a) Divine Office. b) Apostleship of Prayer. c) Meditation. d) Rosary. e) Way of the Cross. f) Indulgenced aspirations. g) Recollection. h) Fidelity to spiritual reading. i) Exclusion of reading that is useless or harmful.
3) My advance in **priestly devotions:** a) Fidelity and fruitfulness of my visits to the Blessed Sacrament. b) Gratitude and Reparation to the Sacred Heart. c) Strong personal love of Christ through devotion to His Sacred Passion. d) Love and imitation of Immaculate Heart of Mary, of Saint Joseph, of Patron Saint, of Guardian Angel.
4) My advance in **cultivating the supernatural life:** a) Gratitude to the Most Holy Trinity. b) Realization of Indwelling of Holy Spirit. c) Deeper appreciation of the Divine Mysteries as set forth in the Sacred Scripture, Missal, Breviary, Ritual. d) Growth in divine life through exercise of theological virtues of faith, hope, charity, and of the infused moral virtues.
5) My advance in the **spirit of compunction** or abiding contrition: a) Daily examination of conscience. b) Weekly confession. c) Sincere effort in struggle against faults of character and tendencies to sin. d) Voluntary penance in the practice of detachment and self-denial. e) Exclusion of things that interfere with my finer service of God.
6) My advance in Christlike **zeal:** a) Knowledge, love, imitation of Christ. b) Intense desire for spread of Kingdom of Christ. c) Realization of qualities necessary to win souls. d) Practice of firmness, kindness, patience, prudence, self-sacrifice.
7) My advance in **priestly virtues:** a) Charity in my habits of thought, of word, of selflessness. b) Humility in my interior and exterior habits. c) Obedience and diligence. d) Purity of heart and affection in all my work.
8) My advance in **priestly work:** a) Keeping the right spiritual perspective in my work. b) Careful preparation and study. c) Efficiency and order in my active ministry. d) Supernatural aim in confessional, preaching, teaching, Catholic-Action, social work.
9) My advance in the power of **finding God in all things:** a) Spirit of faith. b) Daily crosses, reverses, suffering, sickness. c) Realization of power of suffering to transform my life. d) Apostolate of suffering.

The Priest And Vocational Guidance

Charles F. McCarthy, M.M.

AN elderly priest of our acquaintance was noted for the courtesy and personal attention he devoted to each boy he had occasion to meet. A fellow priest chided him on the matter and asked why he treated each boy with the deference to be accorded a prince. The old priest replied: "God may have special designs on the lad; the boy may have a priestly vocation, he may even become a bishop some day, maybe my own bishop. If that should happen I would regret not having given him special respect in his younger days." Since every boy or girl may be called by vocation to fill on earth the shoes of Our Lord as a priest or religious, or those of the Blessed Virgin as a Sister, youth directors may well give each boy and girl special care, consideration and unselfish devotion.

A young boy whose home was removed by several States applied for admission to Maryknoll in the early years of the seminary. The youngster due to a series of circumstances was having difficulty in obtaining his required documents. The young priest handling the case at the seminary finally approached Father James A. Walsh, the Superior and co-founder, telling him of the time consuming task and asked: "How much time and to what trouble should I go to assist a prospective vocation?" Father Walsh replied opening with a question: "To how much trouble would you go to secure a gift of $10,000 for the missions? Do no less for a vocation.

Father McCarthy is a Maryknoller with long experience in the field of vocational recruiting and guidance.

Five thousands souls may be waiting that young man's ministrations in China. Never count the cost in time or personal comfort to help a boy to the priesthood. Millions of souls are awaiting young men to grow up and become priests."

Some two billion persons walk the earth today and of these only 433,000,000 are Catholics. That leaves more than a billion and a half outside the Church. The population of the world is said to have grown by six hundred million, an increase of one sixth, since 1920. During this same period the number of Catholics increased 119,000,000, or about one third. The Catholic census in Africa tripled during this 30 year period and large increases have been registered in Asia, India and Latin America. These statistics reveal the responsibility resting on the shoulders of today's youth, who can be trained to be the leaders for a generation or two.

The world of each boy or girl will be as big as he is taught to make it. In adolescent days he needs a counselor to inspire him to worldwide vision and to spark him to an interest in all mankind. The Catholic's world has a circumference of some 25,000 miles and is populated by some four hundred million fellow members of the Church plus more than a billion and a half souls yet to be reached and brought into the Church.

Too few persons are awake to the world as God sees it or as the Holy Father shepherds it. One task of youth directors is to help their charges to realize the real size of the world and the fact that all of the people in it belong to God, are the responsibility of the Church, and should have the Gospel preached to them so that they may become active members of the Mystical Body of Christ.

Unless the director guides youthful minds to think along worldwide lines, many will grow up to find that their world is too big for their comfort. They will be little people with small narrow minds, inhabiting a world of their own, walled in by ignorance and prejudice which lead to antagonisms and hostilities and ultimately war. The Catholic mind and heart, like the Sacred Heart, must embrace the whole wide world with all of the people in it.

Youth leaders can help boys and girls to expand their world by teaching them the facts about all of God's children and by leading them to view the people of the world through the sympathetic and friendly eyes of Our Lord as He saw them from the Cross on Calvary.

Human sympathy for the woes of the people next door, or those down the block or others across town or those in Africa, can dissolve the barriers of prejudice and open to young imaginations wonderful vistas of interest in the wel-

fare of their neighbors or of races far away. World mindedness comes naturally to a Catholic whose Church is made up of all the peoples of the earth. Consequently it is contrary to a Catholic's nature to harbor hostility or prejudice against any neighbor, or race. It is not reasonable to be a Catholic and yet to refuse one's share of responsibility to assist or to love any one of the two billion living people whom God created. The more youth learns and understands, the bigger his world grows and the better is he equipped to push back the boundaries in his thinking, his planning and his choice of a state of life.

Where people are, there are souls to be served, to be ministered to and to be saved. With people everywhere on the face of the earth, it is legitimate to presume that God has planted the germ of a vocation in a sufficient number of souls to serve as His efficient instruments.

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ONE responsibility of youth guidance is to stimulate and foster these vocations. Many priests, Brothers, Sisters and lay persons have succeeded in their work of helping boys and girls to find their vocations. This is evident in parishes where the presence of a particular priest, Brother or Sister has led to an increase in the number of vocations, or when a decrease followed his or her assignment to another post.

It has been observed by some that in parishes of few or no vocations, many vocations began to crop up following the introduction of the weekly reception of Holy Communion by the boys and girls. Another stimulant to vocations has been the introduction of a vocation club, like the Don Bosco Club for boys or the Good Counsel Club for girls. A vocation club of a different type, including working girls, was founded in 1925 by Father Joseph J. Strauss, C.SS.R. when he was a busy assistant in a very busy city parish, The Immaculate Conception, Bronx, N.Y.

The vocation work was a spare time occupation of this zealous priest, yet in 24 years he was able to direct over 800 girls to more than 100 different Communities. A map on the wall of the club room displays a gold star for each former club member now a Sister outside the United States, and there is no continent without its gold star.

Father Strauss developed a routine as do all who are successful. Adaptations and variations of his methods and those of others can be used in youth work. The first step was indicated by Our Lord, "Pray, therefore, the Lord of the harvest to send forth laborers into his harvest." The next is to teach young people to lift up their eyes to see the wide world with

the fields ripe for the harvest and to demonstrate to them the responsibility of the Church for all people. When the worldwide scope of the Church is clear, it becomes comparatively simple to demonstrate the need of vocations, first for the local diocesan clergy, Brothers and Sisters, secondly for the religious orders and the contemplatives, and finally for the home and the foreign missions.

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THE Holy See looks to youth organizations as a source of vocations on the hand and on the other, as a protecting shield to preserve vocations until they mature. Pope Pius XI revealed his mind on this phase of Catholic Action in this encyclical "Ad Catholici Sacerdotii" (Dec. 20, 1935):

> "Certainly the richest reward of such activity is that really wonderful number of priestly and religious vocations which continue to flourish in their organizations for the young. This shows that these organizations are both a fruitful ground of virtue and a well guarded and cultivated nursery, where the most beautiful and delicate flowers may develop without danger. May all members of Catholic Action feel the honor which thus falls on their association. Let them be persuaded that in no better way than by this work for an increase in the ranks of the secular and regular clergy can the Catholic laity really participate in the high dignity of the "kingly priesthood" which the Prince of the Apostles attributes to the whole body of the redeemed."
>
> (1 Peter 11:9)

The words of the late Holy Father make it clear that those selected to direct youth organizations, of which there are so many types in the dioceses, parishes and schools of the United States, belong to a privileged class. The priests and religious by vocation, or the laity by occupation, have answered Our Lord's urgent call and He has made them in a special manner fishers of men.

The good Lord Himself is their model and exemplar. He first showed the way. In preparation for the work He went into the desert to fast and pray. He was then tempted by the devil personally with all that the world and the devil have to offer. Only then did He go out to call the first vocations: "Come follow me."

He lived with them, He traveled with them, He ate their fish and slep in their boats. He concerned Himself with their problems and petty grievances, He taught them carefully and in detail, He formed them gently but firmly, He was never impatient with their mistakes or failure to get things straight. They were rough fisher-

men in large part, without education, but by word, by parable and by example He led them to a greatness of mind and heart so that the world has never seen and will never see an alumni to surpass those who finished their course in His apostolic college.

His methods are described for posterity in the narrative of the Gospel. There, is detailed the curriculum of prayer, lectures, demonstration, practice, repetition, review, discipline and training by which He taught the Apostles how to handle individuals and to manage crowds, how to prepare the minds and wills of people for bigger and better things, and especially how to devote oneself constantly to the guidance of those chosen to be His priests. The Gospel is still a text book for all who would guide youth organizations, or who would prepare boys and girls for adult life.

It becomes clear that those chosen as directors and leaders of youth have a responsibility as well as a privilege. In teaching religion, morals or ideals, it is not so much what the teacher says, that counts, as what he is. Emerson put it: "What you are thunders so I can't hear what you say." St. Luke said of Our Lord: "He began to **do** and to teach." St. Paul suggested: "Be ye followers of me as I also am of Christ." But it was Our Lord Who settled the matter for all Chrisians: "Learn of Me."

THE administration of a youth club is as great a pedagogical force as the teaching in a classroom. When the administration is based on Christian principles, it makes itself felt in a striking manner and then enjoys great influence over the group and over the mind of each individual. It becomes a driving force in upholding a Catholic and religious character. It should never be arbitrary but it must be careful at all times to inculcate a true sense of justice. Its principles must be fixed in the exercise of justice by the Commandments of God and of the Church. It will then impart to the minds and consciences of young people a quality of good judgment for their own actions and conduct.

A long litany entitled "Do" and another under the heading "Don't", suggest themselves at this point. A few items, however, will suffice since most leaders know the problem from experience. The guide should be a man of God or a woman of God—but a man or a woman and nothing less. The choice of this person is of paramount importance, and not every volunteer should be accepted without investigation. If a leader makes a promise, he must keep his word—or lose the confidence of his charges. Sixty percent of his time is required for planning activities and forty percent to fulfill the program. He should not absent himself from gatherings and he must be punc-

LATIN AMERICA NEEDS PRIESTS

	Dioceses	Secular	Religious	Total	Seminarians	Inhabitants per Priest
MEXICO	33	3517	684	4201	1736	5683
CUBA	6	183	437	620	54	8273
HAITI	5	217	116	333	114	9309
SANTO DOMINGO	1	38	124	162	36	13666
PUERTO RICO	2	66	220	286	56	7513
GUATEMALA	3	60	72	132	15	28159
SALVADOR	4	111	103	214	52	9813
HONDURAS	2	58	62	120	5	10500
NICARAGUA	4	101	50	151	15	7682
COSTA RICA	2	101	67	168	34	4833
PANAMA	1	50	40	90	20	8288
COLOMBIA	17	1650	1160	2810	623	3835
VENEZUELA	10	366	296	662	142	6794
ECUADOR	8	489	360	849	184	3959
PERU	15	600	500	1100	273	7828
BOLIVIA	7	200	115	315	37	12450
PARAGUAY	3	91	105	196	38	6387
URUGUAY	3	147	502	649	72	3543
BRAZIL	105	2930	3449	6349	1096	7631
ARGENTINA	23	1810	2134	3944	730	4084
CHILE	16	508	1033	1541	263	3647

If we consider that these countries extend over a wide territory, one gets a better idea of the immense difficulties encountered by the relatively few priests in the exercise of their ministry. At present there is also the prospect of a considerable immigration from Europe.

tual. He must be an example of justice, consideration and understanding in every circumstance. If he encourages confident self expression on the part of his charges, he will prevent many things, and some characters, from worsening under a sentence of silence imposed by arbitrary authority. A youth should not hide himself for fear of being misunderstood, nor should he adopt a surface deportment against rigors of discipline which appear to him to be based on the vagaries of the director. The task of guidance is to develop character rather than control its manifestations. The character in the case might be that of a priestly or religious vocation.

(To be continued in the next issue)

THE LAY APOSTOLATE

Today, too, in many places, the conditions which prevailed in the early days of the Church are still to be found; or at least the people find themselves faced with conditions similar to those that faced the first Christians after the persecutions.

It is therefore absolutely necessary that the laity should, in great numbers, join the ranks of Catholic Action and so unite their generous zeal and activity to the Apostolate of the Hierarchy. The work of catechists is undoubtedly necessary, but not less necessary is the work gratuitously performed by the many Christians, who, animated solely by the love of God, help the priests in their ministry.

—Pope Pius XII

St. Ignatius' Rules for Scruples

I. The word "scruple" is frequently applied to what proceeds from our own judgment and liberty: that is to say, when I freely take for a sin that which is not a sin. Such, for instance, would be the judgment of one who, having accidently trodden on two crossed straws, forms the conclusion that he has sinned. This is, strictly speaking, an erroneous judgment, and not a real scruple.

II. After I have trodden on that cross, or after I have thought, or said, or done some other thing, there comes a thought from without that I have sinned, and, on the other hand, it seems to me that I have not sinned; still I feel some uneasiness on the point, inasmuch as I doubt and yet do not doubt. This is properly a scruple and temptation suggested by the devil.

III. The scruple mentioned in the first paragraph is much to be shunned, because it is sheer error; but the scruple spoken of in the second paragraph is for a time not a little profitable to the soul that gives herself to spiritual exercises; for it goes a long way towards cleansing the soul, keeping her far from all occasions of sin, according to the saying of St. Gregory: "It is the part of good souls here to recognize a fault where fault there is none."

IV. The devil examines very closely if a conscience is lax or delicate. If it is delicate, he tries to make it more delicate, even to excess, in order that he may more easily trouble and overthrow it. For example, if he sees that a soul does not consent to any sin, mortal or venial, nor even to any appearance of mortal or venial sin, then the enemy, since he cannot make her fall into what has the appearance of sin, endeavors to make her

imagine sin where sin there is none, as in some word or insignificant thought. If the conscience is lax, the enemy contrives to make it still more lax. For instance, if before it made no account of venial sin, he will endeavor that it take small heed of mortal sins, and if before it did care somewhat, that now it care much less or not at all about them.

V. The soul which desires to advance in the spiritual life ought always to take the opposite course to that which the enemy takes; that is to say, if the devil seeks to make the soul lax, let her to become more delicate; in like manner, if the enemy is striving to make conscience delicate to an extreme, let the soul's endeavor be to establish herself solidly in the right mean so as to wholly quiet herself.

VI. When such a good soul wishes to say or do something not contrary to the spirit of the Church or the mind of superiors, something to the glory of God our Lord, and there comes to her from without some thought or temptation not to say or do it, alleging apparent reasons of vain-glory or something else, then she ought to raise her mind to her Creator and Lord, and if she sees that the word or act is for His service, or at least not contrary to it, she ought to act in a manner diametrically opposite to the temptation, as St. Bernard answered a like temptation: "I did not begin for thee, nor for thee will I desist."

AN OLD PRIEST IS ANOINTED

I am very joyous and happy tonight, for I have just been anointed. I feel that my body has been marked, as if it were addressed for Heaven. May I ever keep it so, that when my train reaches its stop, my body may be insured of safe delivery to God. I never felt so completely God's, and when and if I receive Him as my Viaticum tomorrow morning it will be with a new point of view: not so much that I am taking Him as that He has come to take me, to hold me, body and soul, until He is ready to go back with me to Heaven. It seemed that it was not the sacred oil, alone, that anointed my senses, but that commingled with it was Christ's Precious Blood.

"Catholic Action" Suggestions for the Parish

POPE Pius XI and Pope Pius XII have both set before the Church the advantages of Catholic action—the participation of the laity in the apostolate of the hierarchy. Catholic action is a necessity for the apostolic parish of our day. The Christophers, the Jocists, the Legion of Mary and others are all proven forms of Catholic action. Select whatever form seems most adaptable to the needs of your parish, and, as you do so, realize that Catholic Action is the most important parish organization you have. These suggestions you will find of use:

1. Take the manuals of the organization you select and follow them carefully. Do not reject details off-hand because you do not think them useful. Try them and see how well they work.

2. Do not fear to trust the laity. Listen to their ideals and profit by their experience. It is their church as well as our church, and their talent and genius are as useful as are ours. Their efforts plus ours may well turn the tide for the Church in our critical century.

3. Do not be discouraged by failure. Keep trying and you will succeed.

4. All Catholic action groups emphasize the need of training leaders. Select men who are natural leaders. Form them spiritually and intellectually for the task of rebuilding their world.

5. Concentrate on men's groups. Today, those who lead the attack on God are men. Men can best combat them.

6. Counsel and insist on **action** from the beginning.

7. One of the most important forms of action in the beginning is the recruiting of new members. Have your leaders begin to exercise their influence by giving them this task.

8. The Gospel of Christ is for all men so that it concerns not only adults, but youth and children, too. Organize Catholic action units among your school children and your high school groups. If they are trained in their youth, they will automatically take their place in Catholic action when they become of age.

One of the choicest satisfactions of parish life you will find is the realization that you have developed real Catholic lay leaders to be at your side to carry Christ into the hearts of men. It takes a long time, sometimes two or three years, to develop even one leader; but once one is formed he will be your assistant as long as he lives.*

* THE APOSTOLIC PARISH, by Rev. James J. Navagh. Kenedy & Sons, N. Y., 166 pp. (The author was recently consecrated bishop.)

IN PRAISE OF OUR LADY

"With joy and sincerity of heart, we testify that Our priestly life began with Mary and has always been directed under her motherly eye. If in Our rather long priestly life We have achieved anything good, anything felicitous, anything useful for the Catholic Faith, We do not glory in ourselves, but rather give honor to God and to Our Lady. Because We felt We were under Mary's protection, We have in hours of doubt and anxiety, of which We have had our full share, called on Our beloved Mother. And Our call for her aid has never been in vain; We have always obtained from her the light, protection, and consolation that We asked for." —**Pope Pius XII**

seminary Memoirs

INTER NOS

LAST time we started to spade our way out of the noon-day rut known to all as the particular examen. We made the inference that in a popularity poll of clerical devotions the examen would probably come out somewhere in the vicinity of eight hundredth place. And we said that much of the trouble we had with it was probably traceable to examining our ecclesiastical consciences on the same old stand-by subjects "that have weathered the examens of many moons." At that point in our musing I (for here my personal liability for what was said thenceforth must step from behind the comparative security of the editorial "we") essayed to outline the dimensions of what I called a "new slant" for the examen. An ambitious undertaking, that, but hand was put to plow so. . . . . .

Before picking up where we left off, I would like to add to what has already been said: financiers and acrobats have no monopoly on the balancing act. We, too, must be experts in equipoise; only we're supposed to balance neither accounts nor fellow trapeze artists, but **virtues.**

Many of us undertake to purge ourselves of a certain flaw or fault and get so wraped up in the effort that we discover we've fallen into another quite as bad or even worse. It is quite possible, too, for a man to have the obedience of a Saint, or a Saint's purity, or a Saint's prudence, and yet in another department of soul be impossibly deficient. It is quite possible to have, in a sense, a virtue to excess, if it crowds others equally important. We have all met, or at least heard of, the man who is determined, with everything he's got, to be perfectly obedient, say, and who, in exercising that virtue, simply can't be lived with.

The point is that we mustn't be lopsided in our virtues; we've got to cultivate them all. No virtue is isolated and sitting pretty by itself. It has constant relations with its fellow virtues. We say a man

is virtuous", not with one or two virtues, but with most, if not all, of them. And by the same token, we call a man "holy" because he is a **whole man,** complete and unabridged. In a way, growing in virtue is like making an egg-nog. In making an egg-nog you put in only so much vanilla, and no more. If you put in too much or too little, your drink will be, quite literally, a rotten egg-nog. And all the beating and shaking in the world won't make it taste a bit otherwise. Similarly, growing in virtue is really a blended, balanced affair. Over-emphasis on one facet of spirituality to the detriment of another, or others, can throw a monkey-wrench in the whole works.

To concretize this notion of balance, think for a moment of someone who you know as a humble man. Ask yourself if the humility you see in him isn't a blend of a very **low** estimate of himself and a very **high** estimate of himself. True humility in a man will make him aware of what a miserable mess he is, how sinful and weak-kneed and full of self he is, and teach him to lament, "O God, what is man that Thou art mindful of him?" But true humility won't stop there, because if it did it wouldn't take long for it to turn into dumb despair. No indeed! It goes on to make that man understand that he's been put "a little lower than the angels." It teaches him how terribly **important** he is in the economy of salvation, how much he matters to God, what a dignity grace has garbed his humanity with. True humility is not subtraction or minimization by any stretch of the imagination. It is the right combination of truth that is at once down-to-earth and up-to-heaven.

One could multiply for instances, but we must be about our business of soul searching. But let's go forward on all fronts, advance all along the length of the battle-line, patrol the whole of the bounding main, win every virtue and not a chosen few.

✠

"Uncharity Toward Others" seems to be one of the old favorites among subjects for the examen. Like **Macbeth**, it's always undergoing repeat performance. And there's always enough return engagement faults to fill up the ten or fifteen minutes that immediately precede the noon victuals. Did I growl at anyone yet this morning? Did I encourage that temptation to write the Bishop about the petty tyranny of the pastor, and mutter something nasty about "doddering antiquity"? Did I remark to a confrere that the Superior had a face on him that made it appear he'd been raised on Epsom Salts? (That, by the way, being a rather provocative characterization I first heard from a moral

theology prof, if that ennobles it any.)

But examen after examen it's the identical pattern we follow. Every examen on "Uncharity Toward Others" is like every other. But though I can have no inordintion is not on the Index. There's nothing to prevent us from increasing the profit we draw from the examen by livening it up a bit by variation. It doesn't have to be filmed in drab gray, when we could add a little color if we put ourselves to it. For example. . . . .

Did you ever think of making the "Uncharity" regular a little less routine by concerning it with, say, good manners? Or considerate speech—in pulpit as well as on pavement? I suppose at least a few readers will be reaching for the dictionary to find the correct spelling for picayune. But actually, doesn't the examen rather deal with relatively trivial faults anyway? Trivial failings, though, that betray major faults of character? Exterior lapses that indicate **interior** deficiencies? And is it necessary to drag in Michelangelo to recite for us his celebrated dictum that "trifles make perfection and perfection is no trifle"?

To show you what I mean, let's consider good manners. It should, of course, never have to happen that any of us sound the alarm "Manners overboard!" But, lamentably, "Rev." before a man's name doesn't infallibly imply he's careful with his manners. I speak here, understood well, only of those canons of polite and courteous conduct which are expected of one whenever he presents himself in any Christian society. I have no reference to (nor for that matter patience with) that excessive and foppish affectation which passes for good manners in certain segments of so-called "polite society." But it doesn't have to be; imaginaate affection for Emily Post niceties, I beg to believe, for example, that a cleric ought to eat like a man and not a wart-hog. I also fail to see much excuse for such improprieties as employing the volume one would use in a cathedral pulpit to secure the gravy; or carving one's initials in the tablecloth with one's knife; or erecting sugar castles; or taking, as they say, one's soup so the orchestra can't be heard for it; or bringing to table fingernails that are in mourning; or having so little refinement as to imagine that hors d'oeuvre means out of work; or—ah, but why continue? Am I not sufficiently obvious in my point?

Bad manners are an offence against charity, and in **our** case, could sometimes pass for real scandal. It is altogether trivial that people could resent us for our boorishness, or scorn the Love we bring them because we are unmannerly in the bringing. We

must pilot our examen again and again toward the realization that Our Divine Lord is introduced to men through us, and that because He is, we must conform ourselves to what are the demanded norms of courteous conduct. We must do violence to become as attractive to souls as in us lies; a good place to start is with mannerly courtesy. And a good **way** to stare is by considering bad manners and discourtesy as "Uncharity Toward Others."

I mentioned, as another example of charity toward others, considerate speech. I mentioned it because I have a hunch that sometimes we clerics, from the most diminutive first philosopher all the way up to the large economy size veteran of many ministerial moons, tend to lapse into a very special kind of uncharitable speech. I don't mean we've extra sharp tongues—we haven't by a long shot. I don't refer to nasty or bitter or supercilious talk on our part. No, those faults are easy enough to detect —they fairly hit you in the eye. What I have in mind is a fault vastly more subtle: a fault of using a lingo that's too technically ecclesiastical, our own clerical shop talk. It's a failing that is hard to keep on and one I've found to be rather widespread. And it's a failing that comes in a number of varieties.

For example, there's the clerical classicist. He hints in hexameters and pants in pentameters; he subsists on big servings of Ciceronianisms, Homerican hamburger and Catullan curd. He's a nice fellow, but what in the world is he saying?

It is a fact that many who have survived a classical education like to parade their Latin and Greek before those many, many people who couldn't tell a passive periphrastic from an appendectomy. It's understandable: in philosophy and theology we throw around Latinisms with gay old license—our whole intellectual life is steeped in the stuff. But it is unfortunate in the extreme that when some step forth from seminary security to first say the good word, they are liable to say it in Latin. (Incidentally, that may be part of the reason why some of the preachers in our number have to deal, not with audience reaction, but with reactionary audience.)

For another example, there's the sacerdotal eruditionist who sports jawbreakers and revels in periodic sentences. He may or may not be liable to the characterization of Pope of:

> "The bookful blockhead ignorantly read
> With loads of learned lumber in his head."

Even so, his sermons sound as though they've been horsed verbatim out of Encylopaedia Polysyllabica, and though he soars in oratorical flight, he soars alone.

The congregation, like Homer, nods.

These are worthwhile things on which to examine ourselves. I would not consider the time ill-spent if an examen were devoted, for instance, just to listing a handful of "clerical" words people outside don't understand, and resolving to cut down on their use—out of charity. Words, to be specific, like: "hallowed," "justification," "dissimulation." Do you see my point? Talk to most of our people about "mental reservation", and they'll think you mean a place where they keep psychotic Indians. Talk about God's "amiable and ineffable perfections", and they'll wonder if they remembered to put the cat out. In a word, cultivate the common touch. Be forthright and clear in telling Joe and Pete and Dotty and Pat and Betty (and all the common garden variety of little people God loves with all His great Sacred Heart) that you've got for them the best news they'll ever hear — God loves them!

—Francis Edward Nugent

Adveniat Regnum Tuum!

THE PEDAGOGY OF CHASTITY

It is of supreme importance that the young are enabled to see the faculty of sex as a divine endowment, essentially good and beautiful in itself. Since it comes to us from God, it reflects His wisdom, goodness and love. Indeed, it is the means planned by God not only to beget offspring but also to deepen and strengthen the love of husband and wife in a union that lasts until death.

When the nature, meaning and purpose of this endowment are presented in their true light, sex is free from the tang of salaciousness and obscenity with which it is so often erroneously associated. It is in this light that the meaning of sex is reverently unfolded.

Experience has demonstrated that the young, if left to themselves, will find out about sex, and almost always the information will come to them from unwholesome sources. How much wiser it is to have the information come to them from the pure lips of parents, priests, and teachers—the sources intended by God. How much better off youth will be to be properly instructed and trained in habits of chastity so that they will live lives of virtue and bring to the family life a reverent appreciation of this divine endowment.

—Rev. John A. O'Brien

BOOK-REVIEW Selections

THE TRINITY AND GOD THE CREATOR, by Reginald Garrigou-Lagrange, O.P. (Translation). Herder. 675 pp. $7.50.

This volume, together with **The One God** published in 1946, completes Father Garrigou-Lagrange's commentary on Part 1.a of the **Summa Theologica** of St. Thomas Aquinas. It is characterized, as are all of the works of the world famous theologian, by lucidity of thought and felicity of expression. The translator has been faithful to the text of the original, and that is precisely what one would hope for in a translation of a work as technical as this one.

An extensive commentary on the tract concerning the Trinity is preceded by a long introduction (73 pages) giving a useful and sufficiently complete statement of the positive theology concerning this important and difficult tract.

Those who have made use of the earlier volumes in this series are familiar with the author's method of commenting extensively on articles which present particular difficulties or fundamental points of the doctrine. The other articles are treated more briefly or are gathered together for a more generalized consideration. The method is particularly useful to priests or students who wish to study the **Summa** of St. Thomas and have neither the opportunity nor the time to seek the help of a living teacher. The question most likely to occur to the intelligent student working on his own are also those most likely to be answered in this volume.

The author points out in his Preface that he intends to meet the demand arising out of the Decree of the Sacred Congregation of Seminaries and Universities which says that in theology classes "the **Summa Theologica** is to be consulted frequently and explained together with some other text which presents the logical order of the questions and the positive teaching." This he has done admirably, and the same success is to be expected from this work that has been enjoyed by the previously published works in the same series.

—Augustine Rock, O.P.
("Books On Trial")

CONFLICT AND LIGHT, by Pere Bruno de Jesus-Marie, O.C.D. (Translation). Sheed & Ward. 192 pp. $2.75.

We are all to some extent the victims of each other, and in cases involving the more disastrous injuries, the process begins at a time when the victim is singularly helpless not merely to defend himself but even to observe—let alone record—what is happening. To complete the matter, the blow that so takes us off our guard is nearly always dealt unawares. The tensions, the fears, the refusals, which each man considers the most secret things about him, are almost certain to be the very things he will pass on to others—usually for life.

Is there any way out of this maze, into which the generations lead each other in a long blindfold procession? The authors of **Conflict and Light**—a group of psychiatrists, doctors and priests—think that there is; and that here as elsewhere the condition of being made free is to know the truth. But to discover so intricate a truth is a specialist's work; a matter of interpretation and reconstruction —often into a very odd surrealist picture—of the river-bed fragments, boot-fish-tin-weed together, that can be dredged up from a submerged world. Only when this confrontation with the discarded elements of experience has been achieved is it possible to integrate the pieces into a new and sane reality: and the problem of establishing the nature of sanity, wholeness, holiness, of bringing the mind back to that centre from which all psychological suffering is the sympton of deviation, is the final function of the book. Priests will find it a useful aid in dealing with cases of psychological disturbance and readjustment as related to the confessional, spiritual direction, or general moral guidance.

("Trumpet")

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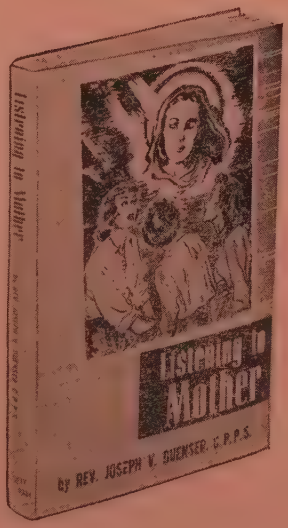

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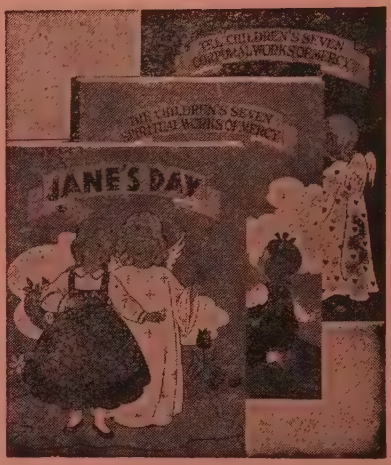

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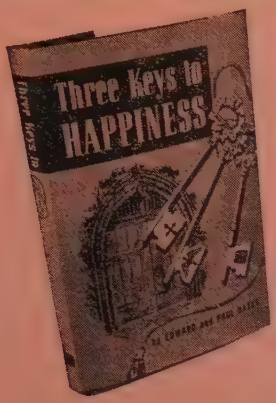

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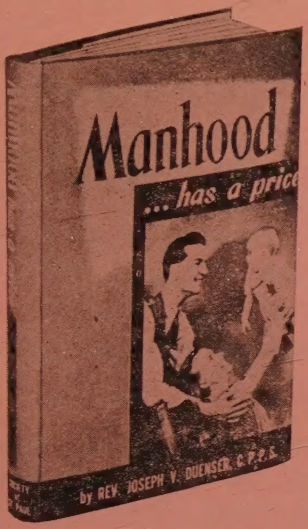

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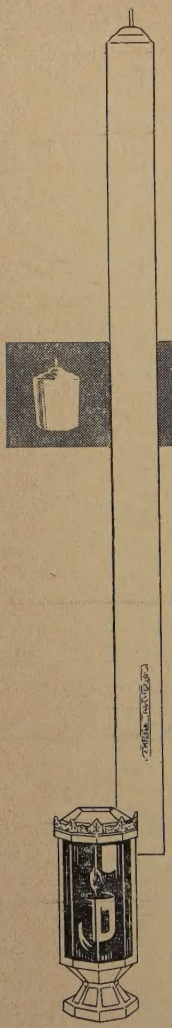

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